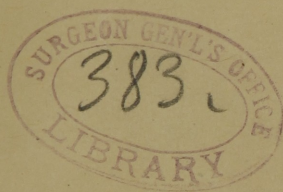


Ehrmann, (Benj')

What is homeopathy?



WHAT

IS

HOMŒOPATHY?

EXPLANATION.

Altogether from the Greek, "homo" and "pathos," means that medical system which makes other parts of the body suffer besides those affected by disease itself, for the sake of a cure; and which, in most cases, follows the maxim, "similia similibus curantur,"—which signifies that diseases cured by medicines of the nature of which are opposite to the symptoms of the disease. BY BENJAMIN EHRLMANN, M. D., with original explanations of the system, method or practice.

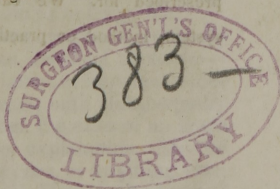
MEMBER OF THE AMERICAN INSTITUTE OF HOMŒOPATHY.

"It is in this part of medicine, that I wish to see reform, an abandonment of hypothesis for sober facts, the first degree of value set on clinical observations, and the lowest in visionray theories."—THOS. JEFFERSON, Letter LV., vol. IV., page.

CHILLICOTHE:

PRINTED BY ELY & ALLEN.

1848.



EXPLANATION.

Allopathy, from the Greek "*allon*" and "*pathos*," means that medical system which makes other parts of the body suffer besides those affected by disease itself, for the sake of a cure; and which, in most cases, follows the maxim, "*contraria contrariis curantur*"—which signifies that diseases are cured by medicines the effects of which are opposite to the symptoms of the disease. We use, in this essay, the word "*Allopathy*" as synonymous with old, regular or orthodox-school system, method or practice.

Homœopathy, from the Greek "*homoion*" and "*pathos*," signifies the new medical system, which does not attack the sound parts of the body to perform a cure; but uses medicines, in accordance with the maxim, "*similia similibus curantur*,"—like cured by its like—which directly operate on the affected parts, and which tend to produce, when taken in large doses, by persons in health, symptoms similar to those of the disease to be prescribed for. We call this the new school, reformed or Homœopathic system, method or practice.

TO THE CITIZENS OF

CHILLICOTHE AND VICINITY:

NOTHING but a painful and imperious duty, to myself, as a professional man, induces me to address you at this time. There are circumstances which compel a person to become his own defender, however unpleasant that may be;—circumstances, which tend to deprive him of the esteem and confidence of the community, in which he lives, and thereby counteract, in some degree, his future usefulness among his fellow-men. Shall I endure all this, silently, if any exertion, on my part, can prevent it? No. On the contrary, if a constant, active and persevering attention, to the duties of my profession, may entitle me to your good opinion, then I will labor to deserve and hope to obtain it. I ask only a fair trial, from an enlightened and observant public.

But, what have I to complain of? Although I have conducted myself with the strictest regard to the rights, and even prejudices, of my brothers of the medical profession;—although I have, through delicacy, refrained from making any public announcement of my intention to practice on a new, and what I firmly believe to be, an improved system of medicine, and have quietly pursued my way;—yet, it grieves, and mortifies me to say, that some of those, belonging to the learned profession, have slyly and covertly endeavored to injure me, in the estimation of those who voluntarily put themselves under my professional treatment. They have, in a most illiberal, uncharitable and unjust manner, charged me with an habitual use of dangerous and poisonous drugs;—thereby endeavoring to alarm my patients and prejudice the whole community against me.

A simple statement will put you in possession of the facts, of which I complain, and will show you with what duplicity and inconsistency those have acted, who have thus meddled with my practice and my prospects. While some of those gentlemen are actively engaged, in assuring their listeners, that I give nothing but arsenic—others, who prefer lobelia and capsicum, to blistering and bleeding, and drive out calomel with steam, ominously inform their hearers, that I deal in that mischievous and dangerous drug—mercury! At one time, it is gravely said, that Homœopathy is extremely dangerous, from the potent and poisonous drugs which this system recommends; another time it is as seriously asserted, that it is one of the idlest and most ridiculous humbugs, of the present age, and that its infinitesimal doses are next to nothing, &c.

When patients, suffering with chronic disease, improve gradually under Homœopathic treatment, the credit is then ascribed to nature—imagination or diet—as if these three allies were latent or impotent under Allopathic treatment, and waited patiently for years, until Homœopathy called them into life and salutary action. But when the cure of an acute case is so surprisingly prompt as to defy the above explanation, then the powerful giant Arsenic, must have performed the cure, or anything else, but the Homœop. treatment! How inconsistent! How contradictory! However, those very gentlemen, who seem to believe so much in the all-healing power of Nature, (when Homœopathy *has* cured a case,) are often the first to relinquish their faith in Nature, at the bedside of a patient, afflicted with a serious and acute disease, and resort to bleeding and blistering, vomiting and purging, calomel, opium, &c.—while

Homœop. treatment proved entirely successful in the cure of the most acute and dangerous maladies, without those annoying and tormenting means. We endeavor to aid nature, not to thwart her; to go with her, not against her.

But I now fearlessly and confidently appeal to a justice-loving and enlightened public, whether there ever was a more absurd and impudent piece of inconsistency, than to charge us with the use of poisonous drugs, when every honorable physician knows, that he makes use of the very same, and in thousand-fold greater doses? Is it fair, is it honorable, is it honest, to charge us with dealing in dangerous medicines, when they are in the daily practice of giving the same, and sometimes under a concealed name?—Is it fair, is it just, to ascribe the success of Homœopathy, at one time, to the salutary effects of nature, and, at another, to the powerful operations of imagination and diet—while they find it *expedient* to distrust those very same powerful means, when any acute case presents itself, and are compelled to resort to harsh and heroic treatment for the cure of the very same diseases that Homœopathy can cure, often in half the time, with mild remedies?—Have these gentlemen ever tested our medicines?—Have they ever given any of our pin-head globules in appropriate cases? Not at all. If any physician will examine the Homœopathic law, candidly and conscientiously, and endeavor to ascertain the effects of the medicine prescribed by it, according to the rules laid down by HAHNEMANN, I confidently assert, that he will be convinced of the truth of Homœopathy, and compelled to acknowledge its superiority over any known system of medical practice. Of four professors of *pathology*,* in various European Universities, who have undertaken to examine the truth of the Homœopathic law, three have declared in its favor, one only against it. The former are Professor D'AMADOR, of the University of Montpellier, Professor J. W. ARNOLD, late of the University of Zurich, and Professor HENDERSON, of the University of Edinburgh; the latter, is Professor ANDRAL, of the Parisian School of Medicine, whose experiments (as recorded by himself,) show, plainly and convincingly, that they were conducted with the *utmost carelessness and neglect* of the *first principles* of the subject he pretended to examine.

The number of Homœopathic physicians, is daily increasing, from the ranks of the Old-School practitioners, some of whom have grown gray in the wisdom and experience of Allopathy—and many of them were invested with stations of honor and dignity.

Homœopathic Hospitals are established, in various parts of Europe, and its success, in every kind of disease, astonishes its opponents and puzzles their ingenuity to explain these stubborn facts. While the practice of Homœopathy was formerly prohibited by some Governments in Europe, it is now not only allowed, but even commanded to be taught, and candidates of medicine, to be examined in the Homœopathic, as well as in the Allopathic, *Materia Medica* and practice.

In the face of these undeniable facts, who will dare to oppose this system still, with such lame and abominable falsehoods?

Now, Citizens of Chillicothe, as singular as it may appear, these gentlemen of the most learned profession are in such a state of utter ignorance of Homœopathy, that they can find and make use of no other weapons against her but misrepresentations and ridicule!

If Homœopathy were really nothing better, than what they would fain make it appear before the public—if this practice were really so dange-

*Many professors of other branches in medicine have become Homœopaths; as RAU, WEBER, M. MILLER, &c.

rous, (even when it restores to health) and at the same time so impotent in curing violent diseases—as they would wish us to believe—would it then be worth while, for those gentlemen to put themselves to so much trouble? By no means! It would go down of its own accord. However, as those only of the community who give it a fair trial, will best be able to judge, whether the treatment was beneficial or injurious to them—I can rest satisfied, that Homœopathy will stand firm and triumphant.

Since this new method has been so much misrepresented, in this place, I hope an intelligent community will excuse me for my endeavors to show, what Homœopathy really is, in the following pages—and for such statements of facts and arguments as I deem proper—in order to enable the public, and competent judges, to decide for themselves. I am only acting in defence, and not with an intention to hurt the feelings of physicians, who practice on a different system, believing that they strive equally with myself, to confer the most possible good upon our fellow-beings.

With sincere esteem for the just and generous community,

I subscribe myself their fellow-citizen and servant,

BENJ. EHLMANN, M. D.



(even when it respects health) and at the same time so independent
 in curing violent diseases—as they would wish us to believe—would it
 then be worth while for those gentlemen to put themselves to so much
 trouble? By no means. It would be for his own sake. However,
 as those only of the community who give it a fair trial will be
 able to judge whether the treatment was beneficial or injurious to health
 —I can rest satisfied that Homoeopathy will stand firm and triumphant.
 Since this new method has been so much misapprehended in this place,
 I hope an intelligent community will excuse me for my endeavors to
 show what Homoeopathy really is in the following pages—and for such
 statements of facts and arguments as I deem proper—as being to the
 public and competent judges in health for themselves. I am only
 acting in justice and not with an intention to hurt the feelings of
 persons who practice or a different system, believing that they will
 naturally wish to see the most possible good upon our fellow-
 beings.
 With sincere respect for the just and virtuous community,
 I subscribe myself their fellow citizen and servant.
 JOHN EHRHART, M. D.



INTRODUCTION.

The Present State of Medical Practice.

At this time, when great improvements are made in every department of human economy, it is somewhat extraordinary, that practical medicine should not have kept pace with all other branches; a circumstance wholly attributable to the lamentable fact, that this department has not, hitherto, been based upon any fixed principle. Or is there no need of improvement? Does the present state, of practical medicine, satisfy the intelligent and conscientious physician?—and does it meet the wants of suffering humanity?—These questions are already decided; the call for reform, in medicine, has sounded from head-quarters;—the most eminent in the profession have, for some time, declared themselves dissatisfied with the present state of *materia medica*, and practice of medicine, and have not been ashamed to announce it to the world. Let us hear their own expressions:

Dr. GIRTANER says:

“Our *materia medica* is a mere collection of fallacious observations.”*

Dr. CABANIS also observes:

“We discover nothing fixed and invariable, in the application of medicine, or in the plans they should furnish for our conduct. With the exception, therefore, of some principles which, in consequence of their very general nature, are little calculated to direct us in the detail of every particular circumstance, it seems as if the theoretical knowledge of a physician was reduced to nothing, at the bedside of the sick, and that his practical skill resides in a sort of instinctive acuteness, improved by habit and experience.†”

Dr. PEREIRA remarks:

“We can hardly refuse our assent to the observation of the late Sir G. Blane, that, in many cases, patients get well in spite of the means employed; and sometimes, where the practitioner fancies that he has made a great cure, we may fairly assume the patient to have made a happy escape.”‡

Dr. PARIS:

“That such fluctuations in opinion and versatility in practice, should have produced, even in the most candid and learned observers, an unfavorable impression with regard to the efficacy of medicines, can hardly excite our astonishment, much less our indignation; nor can we be surprised that another portion of mankind has, at once, arraigned physic as a fallacious art, or derided it as a composition of error and fraud. They ask, and it must be confessed that they ask with reason, what pledge can be afforded them that the boasted remedies of the present day will not, like their predecessors, fall into disrepute, and in their turn serve only as humiliating memorials of the credulity and infatuation of the physicians, who command and prescribe them. In the progress of the history of medicines, when are we able to produce a discovery or improvement which has been the result of that happy combination of observation, analogy and experiment which has so eminently rewarded the labors of modern science?”§

Dr. JOHN MASON GOOD:

“As the historian of medicine approaches nearer to his own times, he finds his path encumbered with almost insurmountable difficulties. The subject on which he has to treat differs, perhaps, from every other branch of science, in this circumstance that our actual information does not increase, in any degree, in proportion

* Hist. Introd. Phar.

† Essay on the Certainty of Medicine.

‡ Lecture on Pharmacology.

§ Lecture, delivered, in London, before the Royal College of Physicians.

to our experience. Hence it follows that the accumulation of materials, frequently, rather retards than promotes its progress. In other sciences, although truth is not to be attained without a certain degree of laborious research, yet to those who are willing to bestow on it the requisite attention, it is, for the most part, attainable; or, if it still eludes our grasp, we are at least sensible of the deficiency, and generally ascertain the precise nature of the obstacles which impede our progress. In other sciences, when we enter upon an inquiry, or propose to ourselves an object, for experiment or observation, we are able to say, whether the result of our inquiry has been satisfactory, and whether the object in view has or has not been accomplished. But this, unfortunately, is not the case in medicine.*

Dr. ABERCROMBIE :

"A writer of high eminence, has hazarded the assertion that those persons are most confident in regard to the characters of the disease, whose knowledge is most limited, and that more extended observation generally leads to doubt. An equal, or even more remarkable, uncertainty attends all our researches of the action of external agents upon the body. These engage our attention, in two respects, as causes of disease and as remedies; and, in both these views, the action of them is fraught with the highest degree of uncertainty. * * * The difficulties and sources of uncertainty, which meet us at every stage of such investigation, are, in fact, so great and numerous, that those who have the most extensive opportunities of observation, will be the first to acknowledge, that our pretended experience must, in general, sink into analogy, and even our analogy, too often, into conjecture."†

Dr. S. JACKSON, commenting on the imperfect state in which medicine appears, and referring to the necessity of reform, says :

"Can this reform be much longer postponed? *I believe not.* The interests of the profession are too deeply implicated to admit that things should long continue in their *present state*. It cannot be concealed, that public confidence in the knowledge and intelligence of the profession has been shaken—has been most materially impaired—in some sections of the country. In the regular practice, has not the treatment of disease too much degenerated into a blind routine, pursued in nearly every disease, however dissimilar in their nature? Let medicine be, what it really is, a science of calculation, of combination, of induction, the elements of which are deduced from the phenomena of organized beings, and the relations of exterior agents with them."‡

Dr. JAMES RUSH says :

"It seems to be one of the rules of faith in our art, that every truth must be helped into belief by some persuasive fiction of the school: and I here owe it to the general reader to confess that, as far as I know, the medical profession can scarcely produce a single volume, in its practical departments, from the works of Hippocrates down to the last-made text-book, which, by the requisitions of an exact philosophy, will not be found to contain nearly as much *fiction* as truth."§

Dr. MAGENDIE observes :

"The chain that binds Allopathia to its fixed position must be broken; it is a humiliating position of medical science. The people see it to be a mere *race* between physician and disease, as to which can reduce the patient first; while the medical standards show, as an established principle, that both disease and medicine act with a power proportionate to the debility of the patient."—*Exp.*

And, in the Introduction to his Physiology, he remarks :

"The natural sciences, like history, have had their fabulous period. Astronomy commenced in astrology; chemistry was, not long since, alchemy; and medicine but a combination of absurd hypotheses. Strange condition of the human mind, which seems to require, that it should long exercise itself in error, before it dare to approach the truth."

In conclusion, let us hear one of the champions of Allopathy of the present time, Dr. I. F. FORBES, of London, as he speaks through the British and Foreign Medical Review :

1. "That, in a large proportion of cases, treated by Allopathic physicians, the disease is cured by nature, and not by them."

2. "That, in a lesser, but still not a small proportion, the disease is cured by na-

* On the Study of Medicine.

† Inquiries concerning the Intellectual Powers and the Investigation of Truth.

‡ Introductory Lecture to the Medical Students of the University of Pennsylvania.

§ The Philosophy of the Human Voice.

ture, in spite of them;—in other words, their interference opposing, instead of assisting, the cure."

3. "That, consequently, in a considerable proportion of diseases, it would fare as well, or better, with patients, in the actual condition of the medical art, if all remedies, at least all active remedies were abandoned." * "Although *Homœopathy* has brought more signally into the common daylight *this lamentable condition* of medicine, regarded as a practical art, (continues Dr. I. F. Forbes,) it was one well known before, to all philosophical and experienced physicians." * * * "What, indeed, is the history of medicine, but a history of perpetual changes in the opinions and practice, of its professors, respecting the very same subjects—the nature and treatment of diseases?"

Again :

"That things, in Allopathic physic, have arrived at such a pitch, that they could not be worse; they must either *mend* or *end*."

And is there any wonder at this, in a practice void of any scientific foundation—of any fixed principles?

There are many physicians who, like the preceding, are dissatisfied with Allopathy, and adhere to it still, hoping for improvement by following the old beaten track;—there are others, however, equally impressed with the deficiencies of the old school, who were seeking for something better—and who feel convinced of having found the desired object in Homœopathy. It is no more than fair, that we should hear the confessions of a few of them also:

Dr. SCHULER, an eminent allopathic physician of Stollberg:

"During a quarter of a century I had followed the banner of Allopathia. I had employed much time and money in studying its frequent transformations, without finding a thread which could guide me in the labyrinth of medicine, without power to unravel the mystery by which cures are effected. It is assuredly to our ignorance of the virtues of medicines and of the proper mode of using them, that we must attribute the ravages of disease.

These thoughts besieged my mind and embarrassed my views, in spite of my attention to the letter of the law prescribed by the masters of the art, and I was forced to quit the beaten track and follow an unknown path. But, in wishing to avoid one rock, I fell upon another. That I might escape from this perplexity, I had for a long time devoted much attention to Homœopathia, but the cry of reprobation which rose against it, and the apparent paradox of many of its principles, especially that of the infinitely small doses, turned me from the study of it and retained me a faithful adherent to the old method. But my doubts and my fidelity were finally strongly shaken, and it was *experience* which produced these effects."

J. A. H. MUHLENBEIN, M. D., Privy and State Counsellor, Physician to the Duke of Brunswick, and Knight of the Order of the Guelph:

"I have been a doctor in medicine for fifty years, during the first thirty-three of which I practiced allopathically and with success, if I may presume to judge by the public reputation conferred upon me; but I assure you that I owe daily obligations to my Creator for an allowance of sufficient years to become convinced of the homœopathic truth. Indeed, it is only since I have practised Homœopathia, that I have been satisfied of the utility of any system of medicine, and have acquired information by which I could repair errors I committed in allopathic practice from want of *absolute* knowledge. These are my views of Homœopathia, which I communicated sometime since through *Staff's Archives*; but having nearly attained the limits of my existence, I reiterate to you, that I am more than ever convinced, that Homœopathia is the only true mode of restoring the sick to health, and that perfect health."

M. CROSERIO, Doctor of Medicine, President of the Homœopathic Society of Paris, and Physician to the Sardinian Embassy in the French Capitol, &c.:

"The study and practice of the old system for thirty years have enabled me to judge of its merits and defects, and it was only after a profound conviction, derived from a knowledge of both doctrines, that I have recognized the importance of the Hahnemannian system. Several years of experience in its practical application have served only to confirm my convictions of its merit; this circumstance,

together with the well-known fact, that no practitioner, who has within thirty years adopted it, ever returned to the old system, the principles of which appear truly a paltry absurdity to one who has been practising for some time on the clear and rational precepts of Homœopathia, are pretty favorable arguments of its real value. The tacit contract, made by every physician, embracing Homœopathia, to contribute with all his power to its propagation, encourages me, in the painful task of publishing the falsity of my creed during the space of thirty years.

JAMES KITCHEN, M. D., of Philadelphia, asserts he had been, before embracing Homœopathia, a practitioner of the old school for fifteen years, during which space of time he had seen considerable practice and considered himself fully qualified to know what disease was, and to appreciate the effects of remedies—in addition he may say, that he had received the best medical education, both in this country and in Europe, and had studied under the most celebrated professors, and attended the different Hospitals in those places where he studied: these remarks are made not by way of boast or an exhibition of superior qualifications, but merely for the purpose of allowing himself to think, that he was fully qualified to appreciate the effects of homœopathic remedies on disease, and to form a correct judgment as to their sanative nature. These sanative effects he was first made aware of in his own person, and afterwards in a short space of time, in several well marked instances among his patients, inasmuch that he soon became fully convinced of the efficacy of the doses, though he must confess, at first considerably prejudiced against such a conviction—but these instances were so numerous and so palpable, that he was forced to acknowledge them as correct, and now, at this present time, after a lapse of nearly three years, his conviction is still more forcible.

Dr. G. HULL, of New York, observes:

"So far as our individual testimony may influence others, we are ready to state, that our convictions of the truth of the Homœopathic law have been additionally strengthened by personal intercourse with Hahnemann—travelling over the European ground of its occupation—learning the reputation of its adherents—inspecting its archives—perusing the essential pages of the principal works of its literature; and, finally, we would humbly affirm, that we have made full and impartial trials of the system in practice during the last twelve years, and, whether it was applied to sleeping or unconscious infancy, ripened manhood or the tottering decrepitude of old age—whether aimed at the imminent dangers of acute sickness, or the insidious devastations of chronic maladies, that the general results invariably and irresistibly converged to one conclusion—the confirmation of the principle, *similia similibus curantur*, as one of the immutable laws of nature."



What is Homœopathy?

DISCOVERY OF HOMŒOPATHY.

THE Homœopathic system owes its origin to the philosophic mind of a German physician, Samuel Hahnemann, who was born in 1755, at Meissen in Saxony, and died 1843 at Paris. Prior to the great discovery, Hahnemann was celebrated both as a physician and a chemist; yet so dissatisfied was he with this hap-hazard and routine practice, that he abandoned the profession altogether, and did not resume it, till Providence had selected him, as the instrument for completing a thorough reform in medical science. It was whilst translating, into German, the *Materia Medica* of the Scotch physician, Dr. Cullen, that he was induced, from the unsatisfactory attempts, made therein, to explain the effects of Peruvian bark, to try that substance upon himself. He was in perfect health, and found, to his astonishment, that this bark produced in him symptoms, exactly resembling those of a certain kind of fever and ague. As bark was considered a specific for the cure of the ague, his sagacious mind suspected something more, than a mere accident, in the circumstance of its producing those symptoms. Resting upon this fact, and pursuing the same train of inquiry, he arrived, after long and careful researches, at the conclusion, that it is a law of nature, "that maladies are effectually cured by such medicines, as have the power or tendency of producing, on healthy persons, symptoms similar to those, which characterise the disease"—or, in other words, that the effects of remedies must stand in an harmonious or homogenous relation to the symptoms of the disease to be prescribed for.

As the opinion of an opponent to Homœopathy may find more credit, than all that I could say in favor of Hahnemann and Homœopathy, I will adduce here the remarks of Dr. J. F. Forbes, in reference to them:

"No careful observer of his actions or candid reader of his writings, can hesitate for a moment to admit, that he was a very extraordinary man,—one whose name will descend to posterity as the exclusive encogitator, and founder, of an original system of medicine, as ingenious as many that

preceded it, and destined, probably, to be the remote, if not the immediate, cause of more important fundamental changes in the practice of the healing art, than have resulted from any promulgated since the days of Galen himself. Hahnemann was undoubtedly a man of genius, and a scholar; a man of indefatigable industry, of undaunted energy. In the history of medicine, his name will appear in the same list with those of the greatest systematists and theorists; unsurpassed by few in the originality and ingenuity of his views, superior to most in having substantiated and carried out his doctrines into actual and most extensive practice." * * *

"By most medical men, it was taken for granted, that the system was one, not only visionary in itself, but was the result of a mere fanciful hypothesis, disconnected with facts of any kind, and supported by no processes of ratiocination or logical inference; while its author, and his apostles and successors, were looked upon either as visionaries, or quacks, or both. And yet *nothing can be further from the truth*. Whoever examines the Homœopathic doctrines, as announced and expounded in the original writings of Hahnemann, and of many of his followers, must admit, not only, that the system is an ingenious one, but that it professes to be based on a most formidable array of facts and experiments, and that these are woven, into a complete code of doctrine, with singular dexterity and much apparent fairness. And it is but an act of simple justice to admit, that there exist no grounds for doubting, that Hahnemann was as sincere in his belief of the truth of his doctrines, as any of the medical systematists who preceded him, and that many at least, among his followers, have been, and are, sincere, honest and learned men."

Valentine Mott, justly the pride of American Surgery, after visiting Hahnemann during his sojourn in Europe, speaks of him thus:—"Hahnemann is one of the most accomplished and scientific physicians of the present age."

Hufeland, the venerable Patriarch of German Allopathy—Kopp, a distinguished writer on legal and practical medicine—Broussais, the founder and champion of the celebrated Doctrine Physiologique—Brera, a distinguished Allopathist in Italy—Dr. J. G. Millingen, a highly esteemed Surgeon and Allopathic practitioner in England—Prof. James McNaughton, late President of the New York State Medical Society—all these gentlemen, though not Homœopaths, speak in high terms of Hahnemann, and respectfully of his system. The estimation in which he is held in the literary world, is shewn

by the fact that the Medical Society of the city and county of New York, consisting of an association of *all* the legal Allopathic physicians, more than fourteen years ago, elected him an honorary member of that body.

FUNDAMENTAL PRINCIPLE OF HOMŒOPATHY.

THE basis on which the entire system rests is a *law of nature*, acting alike throughout the physical and moral world, and is plainly and forcibly expressed in the axiom: "*similia similibus curantur*," or in other words, "*like are cured by like*."

To illustrate this principle, and to prove the truth of it, a few examples will suffice: Ipecacuhana, or Tartar emetic, causes vomiting in healthy persons, and will cure (when given in small doses) a patient suffering from a similar disturbance of the stomach. Rhubarb causes purging, and will cure, in small doses, such an affection. Mercury produces ulcerated sore throat in healthy individuals, and will cure a disease exactly resembling it, if produced by another cause. Sulphur will produce an eruption similar to scabies (itch), and it is one of the best remedies against this disease. Coffee will excite the nervous system to such a degree, as to prevent sleep, in persons not habituated to it—and it will relieve such a state, when taken in small, homœopathic doses. Belladonna excites symptoms resembling those of Scarlatina, and will cure and even prevent that kind of Scarlatina to which it corresponds. Belladonna is also used in the Old School for the same purpose, in consequence of Hahnemann's recommendations. Popular practice, which is as old as mankind itself, is often suprisingly successful, and when it is so, it acts, though unknowingly, upon this principle. A frost-bitten member is cured by the application of snow or ice, while hot applications would, in such a case, cause mortification. A burn is quickly healed by applying something of a heating nature: hot spirits, a warm soap-plaster, or raw cotton, &c., according to circumstances, while the application of cold would increase the inflammation and retard the cure. A person overheated from work, will best be relieved by some warm drink, while cold water may cause inflammation of the stomach or sudden death.

HAVING shown that this principle, on which Hahnemann founded the New System of Medical practice, is in harmony with nature and experience, I will now proceed to prove, that it was also recognised, in some single cases, before Hahnemann:

Hippocrates, in his Aphorisms, said: "Diseases arise by similars, and men are cured by similars administered." "*Vomitus vomitu curantur*"—vomiting cured by vomits. At another place he says, most diseases are cured by the same means which brought on the disease.

Basilus Valentinus, in his book "*de Microcosmo*," plainly asserts: "Like is to be expelled by its like, and not by its contrary, heat by heat, cold by cold—for heat attracts heat, cold attracts cold, as the magnet does in regard to iron. He who does not attend to that, is not a real physician, and may in silence boast of no medicine," &c.

Detharding found, that an infusion of senna would cure a certain kind of colic, in consequence of its power of creating a similar malady in healthy persons.

Bertholon states, that Electricity is capable of extinguishing pains of disease, precisely similar to those it has been known to excite in healthy individuals.

Boulduc attributes the same power to rhubarb in its action on diarrhœas.

Stahl, the celebrated Danish physician, writes: "The received method in medicine, of curing diseases by opposite remedies, is completely false and absurd. I am convinced, on the contrary, that diseases are subdued by agents, which produce a similar affection, &c. It is by these means that I have succeeded in curing a disposition to acidity of the stomach, by using very small doses of sulphuric acid, in cases where a multitude of absorbing powders had been administered to no purpose."

Paracelsus observes: "It is a perverted method taught by Galen, to give remedies which produce the contrary of the disease; remedies ought to be administered which act similarly to it."

Hunter "*On the Blood*," recommends in burns the method of exposing the parts to the fire, and speaks of the great inconvenience that arises from the application of cold water to burns.

Sydenham and *B. Bell* are of the same opinion.

This is all Homœopathic practice, according to the law of similarity. On the truth and soundness of this law, the whole science depends. All the other doctrines are of minor impor-

tance; and are flowing out of this law, as a necessary consequence. Not one of the numerous opponents has been found bold enough to deny this fundamental principle. On the contrary, one of the last, previously quoted, Dr. J. F. Forbes, admits that "he sees nothing unfeasible in the doctrine, that the new artificial action should destroy the previous natural or morbid one. At least, this is as good and rational a theory as most of our orthodox medical theories. And indeed, it is supported by several strong analogies afforded both by pathology and allopathic therapeutics."

It may be counted as an indirect proof of the truth of this system, that it has already stood longer than most of the hypothetical systems that preceded it, contrary to the predictions of its opponents—that it has been constantly increasing among the medical profession in all enlightened countries—and that *none* of them, who were fully convinced of its truth, have ever returned to the Old School—that, on the contrary, the longer they are in the practice of this system, the *firmer* they are in the belief of its truth. The same may be said in regard to the intelligent portion of its patients, of whom it counts a good number, and among whom are many that are zealous advocates for the new system, when they are once theoretically and practically convinced of its value and truth.

PRACTICAL ADVANTAGES OF HOMŒOPATHY.

1. THE NEW SYSTEM RECOMMENDS ITSELF BY ITS SIMPLICITY.

THE fundamental laws of nature are simple, and so are the principles of Homœopathy. We are not governed by the hypothetical or supposed nature of the disease, to prescribe medicines, the effects of which are equally hypothetical, nor by the classification of medicines—but by the similarity of symptoms. It is well known, that the so-called physiological classification of medicine has changed as often as the theories and opinions about the nature of disease, according to the prevailing medical doctrines of the day, or the peculiar notions of the writer. What difference of opinion exists among Authors in reference to *one single* substance, the following will illustrate: Mercury, for instance, is placed in the class of sialagogues, by Drs. Cullen, Chapman, Young and Eberle—among excitants, by Drs. A. T. Thomson, M. M. Edwards

and Vavasseur, and M. M. Trousseau and Pidoux ; it is considered to be a sedative, by Conradi, Bretele and Horn—by Sir W. Philip, to be stimulant in small doses, and sedative in large ones ; by Dr. J. Murray, it is placed among tonics ; by Vogt, among resolventia, alterantia ; by Sundelin, among the liquefacients ; and by the followers of Broussais (as Begin), among revulsives ; by the Italians (as Giacomini), among contra stimulants or hypostenics ; by others (as Barbier), among the incerta sedis. Though Mercury is the Panacea of the Old School, yet “ of the *modus operandi* of Mercury we know nothing,” &c., declares the United States Dispensatory by Wood & Bache, a standard work for the Allopathic practitioner.

Homœopathic Physicians do not treat diseases according to *names*, but according to the *state* of the patient, indicated by the ensemble of the existing symptoms. How pernicious a treatment must be, directed against a *supposed* disease, is obvious. That Physicians are by no means of one opinion about the nature of a complaint, at the bedside of the sick, is well known, and a case related by Dr. Attomyr, will serve as an illustration of this point : A Professor of a certain University, treated a case of Chronic Headache, which, in the course of his treatment, became very violent, and a consultation, consisting of 5 professors, was held. The first of them thought the disease depended on *excited irritability*, and ought to be calmed by—Digitalis. The second supposed it to consist rather in an *excited sensibility*, and ought to be reduced by—Hyoscyamus. The third, however, believed the cause of the Headache to depend on a *stagnation in the abdominal organs*, and advised “*ad amovendas stases*”—Aloe. To the fourth, it appeared most probable to be an organic disease in the cranium, and proposed “*ad solvendam animaliam organicam*”—Calomel. The fifth said : “ Indeed, my colleagues, the reasons which you give for your diverging opinions, are so striking, that I can not contradict any of you. I propose, therefore, to prescribe and try all *four* remedies in different forms—in fluids, powders and pills.”

How would Homœopathic physicians appear in such a case ? Being guided by all the symptoms of the disease, they would eventually come to the same treatment ; as an anecdote related by Hering, will serve to show : Dr. Hering, whilst travelling in Europe, met a rich old gentleman, who was an Invalid for twenty years, and yet had never submitted to any Allopathic treatment. When he was first attacked, he sent for two celebrated physicians, and as they could not agree

about his disease, he discharged them. Then, after finding that the disease did not get better, he set out on his travels, with the purpose of consulting all the physicians of any reputation, resolved, however, not to submit to any treatment, unless he could find three doctors who could perfectly agree upon his case, &c. He had consulted 477 of them, without finding the agreement desired, and therefore remained an invalid. Dr. Hering proposed to make a trial with the Homœopathic physicians, and accordingly transmitted a description of the disease of the patient to thirty-three of them, living in various parts of the world, requesting them to name the remedies which were capable of curing, or, at least, of alleviating his disease. Some time after, Dr. Hering received a cask of Rhenish, of the vintage of 1822, with the following words from the old gentleman: "I send you wine of the year 1822, because twenty-two Homœopathic physicians agreed respecting my case. I thereby perceive that there is certainty in some things in the world. The nearest physician has me under his care, and my health is improving from day to day."

Homœopathy is not only simple in its principles, but also in its practice, and prescribes only one Medicine at a time—not a mixture. If many drugs are put up and mixed together, who is able to make a true calculation as to what will be the effect of each single medicine, and what must be the result of the *mixtum compositum*? In such a treatment, it would be impossible to separate the symptoms of the disease, from those artificially produced by the compound. This is so self-evident, that even the better physicians of the Old School are, by degrees, approaching nearer, in their prescriptions, to this Homœopathic rule.

2. HOMŒOPATHY FOLLOWS A DIRECT TREATMENT.

THERE can be but *one direct* method, but of the indirect, *many*, as the antiphlogistic, resolvent, revulsive, deobstruent, &c. There can be but *one straight* line to a certain point—of *curved* ones there can be many.

Homœopathy is the direct method, and Allopathy the indirect. By the direct method, an impulse is given to the specific reaction of the healing power, so that the disease is not only attacked in its effects upon the different organs and systems, as with the indirect method; but in its origin and seat. To accomplish this object, it was indispensably necessary for the Homœopathic physician to know the precise effects of medicine on the healthy body,—and, therefore, Hahnemann

and his disciples, up to this time, tried or tested upwards of two hundred different medicines on themselves—not on their patients—to ascertain the effects of them. This is of great advantage and satisfaction to the patient; he may rest assured that the medicine *he is taking*, has been taken by many physicians in much larger doses; and that the Homœopathic physician is not only acquainted with the *effect* of the remedy he is prescribing, but that he also knows *how little of it* is needed, for the sake of a cure. It was by these trials, that Hahnemann found Belladonna to be (on account of the similarity of symptoms) a remedy for the cure of Scarlet fever, as well as a preventive against it, which has since been used as such, even by the Old School physicians, without giving him credit for the invention. It was by these trials, that Hahnemann could prescribe or point out medicines, for the cure and prevention of Cholera, raging though far distant from him—and it was by following his advice, that the treatment was entirely successful. And it is by the same trials or provings of medicines, (which constitute our *Materia Medica*,) that every Homœopathic physician is enabled to attend and prescribe successfully for any case of disease, however new or uncommon it may be.

The new system, in following a direct and specific treatment, can dispense with those indirect means of venæsection, emetics, physics, blisters, setons and moxa—and this is another advantage to patients. The difference between the act of bleeding and the substituted Homœopathic dose is, that the first takes away from the source of life, while the last restores and preserves it in all its purity—and this is the precise difference between the two systems. The idea of having too much blood, is as preposterous as that of a vessel containing more water than its capacity will admit. A superabundance of the means of life, is a doctrine well worthy of ignorance or a disordered imagination. There may be an irregular accumulation or flow of blood in some parts, to the detriment of others; if, therefore, the equality of circulation is restored, the patient is cured at once. In this way Homœopathy removes the most dangerous maladies, inflammations of any organ, and even Apoplexy, with so little danger of relapse. To aid nature, by crippling her—to heal, by reducing the chances of recovery—to purify the fountain of health, by cutting off its main supplies—to give life, by taking it away—in short, to bleed, “is a barbarous piece of absurdity (says A. Eustachieve) no less destructive, in itself, than disgraceful to the present state of science and general civilization.” Dr. Spe-

ranza remarks, that among those laboring under inflammation of the lungs, who had been attended by Dr. Brera, the fatal results were in equal proportion to the number of venesections. Of one hundred patients treated without bleeding, fourteen died; of those bled twice, nineteen; of those bled from three to nine times, twenty-two; of those bled more than nine times, sixty-eight in the hundred. Bleeding, no doubt, is one of the *first* causes why many diseases assume a typhoid character.

What shall I say in regard to vomiting, purging, blistering and salivating? What, of the effects of the abuse of Mercury, Quinine, Arsenic (in Fowler's Solution and most of the Cholagogues), Opium or Morphia, Iodine, Colchicum, and other drugs? The injurious consequences of them are—if not so well known—at least, so well felt by many a patient, that I do not think it necessary to dwell on them. I will only refer to the Rheumatisms, gouty swellings, aching in the bones,—to the liver affections, the Jaundice, the enlarged spleen and the dropsical affections,—to the weakened digestive organs, dyspepsy, habitual constipation, flatulency, and general nervous and muscular weakness—and many a patient will recollect that he dates his present complaints from a spell of sickness, treated in the regular way. How much preferable, therefore, the direct or homœopathic method of treating disease, is to the indirect or allopathic, will appear plainly to every reflecting mind.

3. HOMŒOPATHY PRESCRIBES MEDICINES IN SMALL DOSES.

THIS is the great stumbling block of all those that never tried them—a dogma for which this new system has been most ridiculed, and for which it ought to have been most praised and esteemed. Is it not *enough* to be sick? Why should we annoy the patient with *large* doses of offensive drugs, if *small* ones will accomplish, at least, the same object? As this *point* seems to be the only cause of opposition to Homœopathy, with most persons, we will endeavor to make it as plain as possible.

There are three reasons which account for the efficacy of small doses in disease, namely: 1, because the medicine acts on a part *already affected*; 2, because it also acts in a *manner similar to the existing disease*; 3, because the power or efficacious principle of crude medicine is gradually developed by the peculiar method of preparation, though it loses, at the same time, by degrees, some of its material form.

The Old School, which attacks the *sound* organs of the system, for the purpose of curing *diseased* ones, has to use medicines in *large* doses, to see some effect; but as the New School directs the treatment *only* to *morbidly affected* organs, whose susceptibilities are thereby greatly exalted, especially to an homogenous impression, it is easily accounted for, that small doses will answer. Affinity in Chemistry, and Sympathy in a physical and psychological view, may afford some analogy. Hahnemann, in the beginning, administered large doses too, but for good reasons—taught by experience—abandoned them for smaller ones.

The causes of most disease are *minute* in *quantity*—why may not *minute* quantities of the *proper quality* be sufficient to remove them? Oken, the profound Naturalist, is of similar opinion. How much of the miasma of smallpox does it require to produce this disease? And how little of vaccin to prevent it? How much of the virus of syphilis, psora and hydrophobia, to produce their specific diseases? Who can weigh, or what chemical test can ascertain, the quantity of a miasma, necessary to produce epidemical diseases, such as intermittent fever, scarlatina, dysentery, the plague, yellow fever, cholera, &c? Who does not know the alarming effects of grief, sudden joy, fright and anger, on the constitution? Medicine, like all natural sciences, is an experimental, and not a mere speculative science; we would not even know that Ipecac. vomits, or Rhubarb purges, if it had never been tried. Just so, we can absolutely know nothing about the effects of small doses, unless we have tried them. Dr. Joerg, Professor in Leipzig,* who instituted trials with medicines on himself and his students, in order to overthrow Hahnemann's system, speaks thus: "Medicines operate most powerfully upon the sick, when the symptoms correspond with those of the disease. A very small quantity of medicinal Arnica will produce a violent effect upon persons who have an irritable state of the œsophagus and stomach, &c. * * * Yet why should I occupy time in adducing more examples of a similar operation of medicines, since it is in the very nature of the thing, that a medicine must produce a greater effect, when it is applied to a body already suffering under an affection similar to that which the medicine itself is capable of producing." Dr. Joerg, however, does not believe in the Homœopathic principles, which Dr. Forbes seems willing to do, if he could believe in the efficacy of small doses. If these gentlemen, therefore, will correct their conflicting opinions reciprocally—

* Materialien zu einer Künftigen Heilmittellehre, 1825.

and make further trials *for the sake of finding the truth*, they will both become Homœopathists.

Dr. Duhringe, an able opponent of Homœopathy, admits, also, the potency of small doses in its full extent, and cites cases in which he has proved it himself.

Some persons are of the opinion that we use always medicines of the thirtieth number or development. This is an error. We can use any one number, from first to last, from the hundredth to the ten millionth development, according to the *constitution* of the patient, the *character* of the disease, and the *nature* of the medicine—as the unanimous experience of several thousand physicians has taught and proved best. It is not the absolute *strength* of a medicine, but the *proper quality*, administered in a potency, *adapted* to a case, that assures success.

We are perfectly aware, that it is extremely difficult to conceive, by mere calculation, how even the millionth part of a substance could produce any effect, much less the ten millionth; but we do not expect any one to comprehend it fully, without practical experience. We believe many things which we cannot see with our eyes, nor touch with our fingers, nor conceive with our minds: When the Natural Philosopher tells us that there are multitudes of little animals in a grain of sand—when the Astronomer tells us that there are stars so far distant, that their light, at the rate of eighty millions of miles per eight minutes, requires several hundred years to reach this globe—who can comprehend it? Where is the mind that can understand it fully?

When Hahnemann commenced to give medicine in accordance with the principle—*similia similibus*—he used larger doses, as stated above; but perceiving that they aggravated unnecessarily—for reasons just illustrated—he was induced to diminish the dose. For this purpose he mixed one part of medicine with 99 or 100 parts of a non-medicinal substance—and in order to impregnate and diffuse this substance equally with the medicine, the dry medicines were well triturated with sugar of milk, and the fluid ones well shaken, in small vials, with pure alcohol. One part of such a preparation (though the hundredth part of the original only,) does, however, not act a hundred times weaker, as we should suppose; but, as experiments show, and experience daily proves, perhaps not ten times weaker, by which we clearly see that crude medicine, when well prepared, and triturated according to Hahnemann's rule, does really *gain* in actual power, so that one grain of the first preparation (though the hundredth part

only of the original material,) may act as strongly as though it were the tenth or fifth part, or even the half of it.

The active properties of many remedies that seem nearly powerless in their crude state, are, by trituration, &c., *developed*—the latent power set free, as it were—and increased to an astonishing extent; so that they do not operate *only* mechanically or chemically, on the superficies of the organs, as most of the crude medicines do; but penetrate *deeper* into the organism, and act, dynamically, more thoroughly and extensively, though in a mild degree.

Whether it is the *expansion* of the Medicine, or the *increase of surface*—whether the nice and infinite division of particles, or the liberated electricity—attained by this process of trituration and friction, that accounts for this phenomenon, or all combined—I will leave for Philosophers to decide. That it is, however, a *fact*, can be proved *positively*, by experiments in health and disease.

Doppler,* the celebrated mathematician, though not a Homœopathist, in his “Essay on the Small and Great in Nature,” shows, by mathematical calculation, that well refined or *infinitely divided* substances must necessarily act better than crude substances, on account of their *increase of surface*, attained by division of mechanical particles (trituration), by which the medicine affords many more points of contact with the minute nervous system. That such an infinite division of particles, such a minute refinement of crude substances, takes place in our preparations, the experiments of Drs. Mayerhoefer† and Rummel,‡ will prove conclusively. Intending to be brief, I will only refer to them, and give the result of their experiments in their own words: “By means of a good solar microscope, the medicinal substance which is contained in a drop, not only of the thirtieth, but even of the two-hundredth potency, are seen as millions of small points, the various forms and color of which, according as they come from one or the other metal, may be distinctly seen.”

If friction developes heat by liberating latent electricity, may not our medicines (by their peculiar preparation) partake in some degree, of the nature of the imponderables—electricity, magnetism, light and heat, the powerful effects of which, regardless of weight, are not disputed?

Nothing, however, but the actual trials of medicine, when in health, is better calculated to remove the last shadow of

* Holger's Journal of Physics in 1837.

† Austrian Journal for Homœopathy. Vol. I.

‡ Homœopathic Journal of Leipzig, Vol. XXX.

doubt in the effects of small doses. Carbo vegetabilis is supposed to have very little more than a mechanical effect, in its crude state, but when properly triturated, it acquires strength and virtues previously unknown.

Dr. Elliotts, the distinguished Oculist in New York, was induced, by his friends, to try this harmless substance (common charcoal). He took three pills daily, each containing one millionth part of a grain, with the intention of experimenting thus for six days. Great, indeed, was his astonishment, when, in spite of his resolution to go on, he found himself compelled to stop on the fourth day, for, by this time, the overpowering effect of what he had already taken, was quite sufficient to convince him of the positive effect of small doses.

There is a Society of Physicians in Vienna, for the particular purpose of trying those Medicines, again, that Hahnemann and his early disciples had experimented with, in order to prove or disprove their veracity. They have taken many of those medicines, in large and small doses, and have so far not been able to perceive any error in Hahnemann's trials; but on the contrary, confirmed only that the Master was a good and faithful experimenter, and a close and correct observer.

The best test of small doses is, after all, the actual trial of them in disease—and the more violent this is, the better will be the experiment. We are ready to have Homœopathy put to this test—particularly, in all acute and dangerous diseases. He that is freed from a toothache with a few powders, that lasted, perhaps, for ten days and nights, in spite of every thing used—he that is relieved from a pleuritic stitch in one or two days without bleeding—he that is cured from a neuralgic pain, a dysentery, a brain-fever, or a cholera, in a few days—will certainly not question the efficacy of small doses.

4. HOMŒOPATHIC MEDICINE IS PLEASANT AND OF GENERAL APPLICABILITY.

THE tastes of people differ, but the most are rather fond of something sweet, and so is Homœopathic medicine, even in this regard, most suitable. Children, as well as the aged, can take it easily, either dry or in water. It is another advantage of this medicine, that it can be administered in cases of the greatest exhaustion, to bring on reaction and give strength, where the orthodox physician has to *quit* the use of medicines, as the patient often seems too weak to bear any allopathic drugs whatever, much less the lancet, or the general anti-phlogistic treatment, in cases of inflammation—especially with the aged and feeble.

The Homœopathic system is adapted to all cases of disease of body and mind; for every age and every sex—under all circumstances or conditions of life; for every constitution and every climate. However, it pretends not to be a “cure-all.” Never will there be such a system; and human skill fails in the presence of death, not because this skill is powerless against disease, but because *death* is no *disease*; and cure is merely an expulsion of disease, with the assistance of nature, when possible.

That Homœopathy is of general applicability is doubted by some, though they grant that it may do good in chronic cases. Therefore, I will endeavor to prove this part more fully, by showing that

5. THE EFFECT OF HOMŒOPATHIC TREATMENT IS QUICK, MILD AND SAFE.

THERE are chronic diseases, of which it is plainly acknowledged, that neither *nature*, *diet*, nor *Allopathic* art, could cure. Such cases have often been cured by Homœopathic means. Every physician can bring proofs of it—and the new school has received a great part of its good name by it. That acute and inflammatory diseases do get well (i. e. a reasonable proportion of them), *if left entirely to nature*, and in a reasonable time, too—in comparison to Allopathic treatment—is also acknowledged and proved by Allopathic authorities. If, therefore, Homœopathy can cure diseases that *nature* and *Allopathic art* could not cure, how much *easier*, how much *more certain* will she be able to cure *those acute* diseases which *nature alone* can cure. If Homœopathic treatment—whose success in the cure of dangerous diseases is proved by the official reports of various hospitals, to be much greater than that of the old school—if Homœopathic treatment, whose success in the cure of the Asiatic cholera, was without parallel*—if Homœopathic treatment, therefore, is, by some of our ingenious and logical opponents, considered as *just as good as nature or nothing*—then Allopathic treatment *must be worse than nothing*; to say the least of it, and the acknowledgement of Dr. J. Cogswell, of Boston, will stand uncontradicted, “that the medical profession, with its prevailing mode of practice, is productive of vastly more evil than good; and were it absolutely abolished, mankind would infinitely be the gainer.” Chronic cases are difficult to be treated by any method—the

* About eight deaths in a hundred patients—while about fifty-five out of a hundred under Allopathic treatment.

more so, the longer the patient had been subjected to an injurious course of medical treatment, and require some length of time and patience to see a successful alteration—a thorough reform in the constitution. If the eradication of a complaint, that has, perhaps, gradually been on the increase for many years, should require even a year or more, it could still be considered a speedy cure, in comparison to an everlasting and never-ending one. In regard to acute cases, it may fairly be stated, that the *duration* in fevers, inflammations, neuralgias, and other diseases of an acute character, is considerably lessened under the reformed practice. In affections, where help must be given without delay, this system can be put to the test most surely; and the sufferings of the sick are most severe, Homœopathy, well administered, will prove her superiority to advantage. Those physicians of the Old School that embraced the reformed system of medicine, have unanimously declared that those diseases—the acute and inflammatory—which they had formerly thought least adapted for Homœopathic treatment, are not only suited for it—but that they are decidedly most successfully treated by the new method.

The action of the Homœopathic remedy is gentle and mild, and health is restored, in most cases, without any suffering from medicines. The constitution never will be injured; as a proof of this, we dare state, that patients, as soon as the disease is contracted, will rally speedily, and not feel that exhausting weakness and debility, nor the bad consequences of after diseases, which are apt to follow the depleting, tormenting and scouring method, and the use of large doses of Allopathic medicines.

HOMŒOPATHIC REGIMEN.

THE regimen or diet prescribed by Hahnemann, is simple, rational and easily to be observed. It merely directs, that the food shall be digestible, nutritious, and not stimulating; to take suitable exercise in the open air, and to keep the mind at ease.

COMMON OBJECTIONS ANSWERED.

Partial Recapitulation of the preceding, and some of the common objections to Homœopathy briefly answered.

1. IS IT POSSIBLE, THAT THE OLD SYSTEM OF PRACTICE CAN BE WRONG, SINCE IT HAS STOOD FOR SO MANY CENTURIES?

WHOEVER is acquainted with the history of Medicine, is well aware, that the present mode of practice is not as old as generally supposed; for their own professors acknowledge that the theories about the nature of disease, as well as the notions about the effects of remedies, and their indication in disease, have not only often changed, but are still in a similar state of uncertainty and contradiction—and this department, therefore, is regarded by themselves, “*as yet in its very infancy.*” That the old system does not satisfy their own professors, we have seen in the “Introduction to this Essay.” That many eminent physicians are not only dissatisfied with it, but actually abandon it, and join the Banner of Homœopathy—does certainly not speak in favor of its truth. And what are the reasons they assign for this transition? I will let Dr. F. Cogswell answer this question, by an extract from a communication to the “Boston Atlas,” in his own emphatic words:

“About *twenty years* devoted to the practice and study of the popular system of medicine, which was founded by Galen one hundred and forty years after Christ, have fully convinced me that it is based on the deadliest error, and attended with the most fatal results to the world. My objections to it are unanswerable, and I ask for them the sober consideration of the public as well as of the faculty. 1st. Its acknowledged uncertainty. 2d. Its utter insufficiency. 3d. Its frequently ruinous consequences; and 4th. The want of union among its advocates.

“I wish not to detract from the exalted profession to which I have the honor to belong, and which includes many of my warmest and most valued friends, yet I cannot answer it to my conscience to withhold the acknowledgement of my firm belief, that *the medical profession (with its prevailing mode of practice,) is productive of vastly more evil than good; and were it absolutely abolished, mankind would infinitely be the gainer.* * * * I mean just what I have said—not, how-

ever, that the established practice never does any good, but, on the whole, more harm than good. * * * *

“ Since graduating, my experience has been such as to enable me to form a just estimate of the common mode of treatment, and abundantly to satisfy me that it is utterly unsound in root, trunk and branch. It is emphatically a guessing system, and the chance of a patient’s being radically cured by it, is about as great as the chance of drawing a prize from an hundred thousand blanks.”

2. THAT MINUTE DOSES CAN HAVE NO EFFECT ON DISEASES,
AND COULD NOT BE DEPENDED UPON IN ACUTE
AND DANGEROUS CASES.

THIS is an error founded in ignorance. When regularly educated physicians, who have been administering large Allopathic doses for years, quit this practice, and give small Homœopathic ones—when physicians, who have acquired celebrity in the Old School, and are invested with stations of honor and dignity, administer minute Homœopathic doses in acute as well as chronic cases—when physicians, whose opponents even admit, that they are sincere, honest and learned men, believe and prescribe, *after careful examination*, Homœopathic doses in preference to Allopathic doses—is it not arrogant, in the highest degree, for those persons that *never examined* into them, nor *experimented* with them, even to *presume to know better*? Is it not absurd, to assume to judge of what they never studied—to assume to decide in matters of which they *absolutely know nothing*? Is it not silly to suppose, that physicians would prescribe such doses for ten or twenty years, if they never observed any effect—and to believe that patients would take them still, if they had never been benefitted by them? Do those practitioners not accuse themselves, if they believe, or at least pretend to believe, that pleurisy, pneumonia, congestion or inflammation of the brain, &c., could be cured by ineffectual (Homœopathic) doses, or by nothing, while they torture their patients with bleeding, blistering and purging, &c., for the same diseases, to no better result than to prolong the case, and often endanger the life of the patient? Why is not the bulk of the dose increased, if it were only to remove the objection as to size? Because, in their present quantity and form, they are sufficiently active and efficacious, and have answered their purpose for more than forty years, not only in chronic, but especially in the most acute and violent, diseases admirably, and have thereby

gained credence of all those that gave them a fair trial. The best physicians are well known to have always used the least medicine, and vice versa. Homœopathic doses have, at the same time, the advantage of not injuring health, even if they were not correctly chosen—an advantage which cannot be pleaded, in favor of the immense doses administered by the Old School.

3. THAT THE CURES OF HOMŒOPATHY ARE ATTRIBUTABLE TO NATURE ALONE.

WHEN cures under Homœopathic treatment are too obvious to be denied, they are of course attributed to nature. Why does not nature cure under Allopathic treatment—and why does she wait until Homœopathy is applied to, before she commences a cure? Can nature, by her unaided efforts, cure severe cases of croup, typhus fever, scarlet fever and cholera, or a long standing chronic complaint? Moreover, if nature alone is capable of performing such cures, how can bleeding, leeching, blistering, and all such tormenting measures, be justified—or how can the long catalogue of pills and draughts be defended?

4. THAT THE CURES OF HOMŒOPATHY ARE ATTRIBUTABLE TO THE FAITH AND IMAGINATION OF THE PATIENT.

THIS is really a very silly objection, since by far the greater number of persons who resort to it, do so, not only without any faith, but prejudiced against it; and have recourse to it only as a last resource, because the old system has signally failed in its attempt to relieve them. One of the most decided arguments against the bug-bear imagination is, that Homœopathy cures horses, cows, and all domestic animals. Are the various complaints of infants cured by faith and imagination? If so, surely their delicate stomachs might have been spared the nauseous potions they have hitherto been doomed to swallow.

5. THAT HOMŒOPATHY CURES BY SEVERE REGIMEN.

THIS is another assertion which has no foundation in truth. If strict attention to diet will of itself remove disease, why does the Old School not adopt the same mode, and cease to wage war against our constitutions with dangerous weapons?

6. THAT MANY PERSONS HAVE BEEN TREATED BY HOMŒOPATHY, AND HAVE NOT BEEN CURED.

THIS is probable, and yet it is not a sound argument against the system ; for the disciples of science do not pretend to infallibility. But I may be allowed to meet such objections with the following questions: Were the cases treated curable? Did the patient adhere to the rules prescribed? Did they continue the treatment sufficiently long to effect a cure?—for it is certain, that a chronic complaint can only be eradicated by slow degrees. I admit, that cases occur where Homœopathic means may fail to cure, because many patients have recourse to its aid, when the vital powers have become so exhausted by disease, and by a long continued course of injurious medical treatment, that cure is hopeless. The real question is, does Homœopathy *not succeed* in cases where the old practice *always fails*, and does it not, in cases where the latter only relieves at a great expense to the constitution—cure *promptly and effectually*, and without the least injury to the organism? On this ground it takes its stand, and challenges public enquiry. If occasional failures are to be the test of a system of medicine, the fate of the Old School, can indeed be no longer doubtful.

7. THAT HOMŒOPATHY IS GOING DOWN EVERY WHERE.

A GRAND argument against Homœopathy. Sixteen years ago it was not known, even by name, to the majority of the profession in England and the United States ; while now, amongst the enlightened public, it would be difficult to find a person unacquainted with the system. In Paris, where sixteen years ago, there was no Homœopathic practitioner, there are now upwards of sixty. In Boston, New York and Philadelphia, there are, in each city, upwards of twenty-five—in Pittsburgh, six—and in Cincinnati, ten—Homœopathic physicians ; and not a village can be found in the New England States, where there is not a practitioner of Homœopathy. About twenty Universities and Academies in Europe, allow lectures on Homœopathy, and even in this country they are about establishing a College for this system in Philadelphia. The “Saturday Courier” contains the following remarks in regard to it :

“A very large, intelligent and highly respectable class of physicians now practice on this system ; and a very large, highly respectable and intelligent class of people prefer this

practice to any other. * * * It is too late in the day to raise the cry of quackery, empiricism, and all that, in regard to Homœopathy. It has stood the severest tests, and proved itself worthy of intelligent consideration."

The system is publicly advocated by more than one thousand physicians in this country, who have relinquished the old practice to become its adherents. The literature of Homœopathy consists of more than eight hundred volumes in the German, English, French, Italian, Russian, Spanish, Danish, Swedish and Portuguese languages. Forty periodicals have been established in different parts of the world. There are more than fifty Homœopathic associations in Europe, composed of physicians and laymen of eminence; there are Homœopathic hospitals at Leipzig, Vienna, Munich, Bordeaux, Gram, London, Paris, Palermo, &c.

According to official documents, there were, in the treatment of cholera, eight deaths to one hundred patients, under Homœopathic—whilst under the old treatment, half the patients died. In the Homœopathic hospital of Vienna, Dr. Fleischman treated during nine years, (from 1834 to 1843,) two hundred and ninety cases of inflammation of the lungs. Of these, nineteen died, or about one in sixteen; while the average mortality in the various Allopathic hospitals in Germany, France and England, is about *one* death in six or seven patients, with the same disease. Hahnemann treated one hundred and eighty patients, affected with a most fatal typhus fever, raging in Leipzig, after the battle in October, 1813, and he restored them all except one, who was rather too far advanced in years. Is such a system very likely to go down if those are the results of its treatment?

"The tree is known by its fruits."

CONCLUSION.

In conclusion, we would ask the kind indulgence of the reader, in judging this Essay. We are aware of its deficiencies.

If we have succeeded in conveying more correct opinions in regard to the value of Homœopathy, and to the beneficial influence it is capable of bestowing on suffering humanity—we shall feel gratified.

Discoveries, inventions and reforms—conducive to human happiness, or social improvement—are blessings bestowed upon us from Heaven; and it is our duty, as well as our interest, to make use of them.

For further information, Dr. "Curie's Principles of Homœopathy," the Rev. "T. Everest's Popular View of Homœopathy," and Dr. "Channing's Discourse," may be read with advantage.

FINIS.



